

FALL • 1967

post grad



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SIR GEORGE WILLIAMS UNIVERSITY

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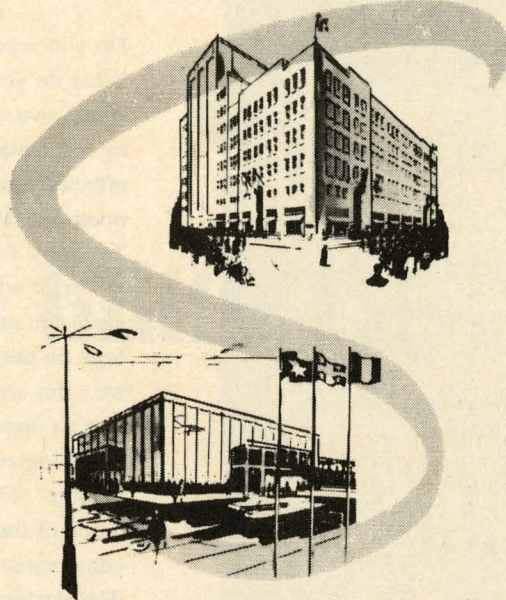
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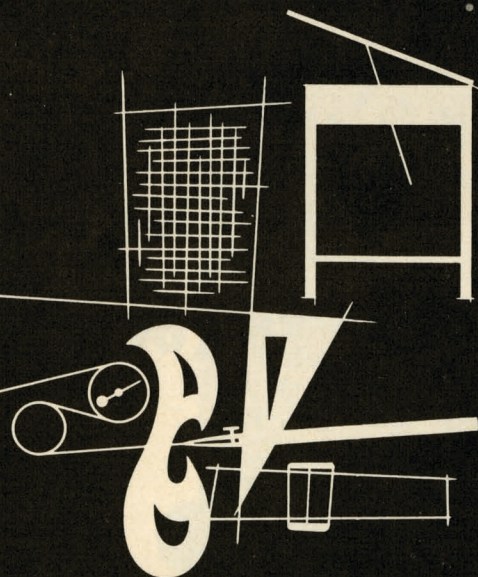


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Sir George Williams University

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from the managing editor

Do you read the Postgrad?

What do you like most about Postgrad?

Those two questions were part of a recently completed sample survey conducted by the Association of Alumni. The survey was conducted solely to test the effectiveness of a given questionnaire format, but the answers to some of the questions laid bare a few pertinent facts, or at least opinions, about Postgrad. The most frequently repeated suggestion, from 80% of the sample, was a request to "print what is happening," especially on the concrete campus. The Georgian scene, as at all large universities, is kaleidoscopic in its panorama of events, both on the curriculum and off, and to project all of it would be impossible. Instead, we offer an appetizer, with hopes of a main course to follow.

For an appetizer we offer a dish best described as a potpourri, since it involves a lot of ingredients from the current scene, placed before you as "Upbeat Sir George". Everything from sports to education in the business world; from satire to a few of the latest "hippy" comments on society have been thrown into the conglomerate. The dish could have been called hash with equal truthfulness. The Postgrad, as of this issue, is under an entirely new Editorial Board. If you do not like the appetizer, don't walk out of the restaurant, write to the "chef" and let him know. Who knows, perhaps he has something different hidden under the counter.

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UNIVERSITY

GROWTH

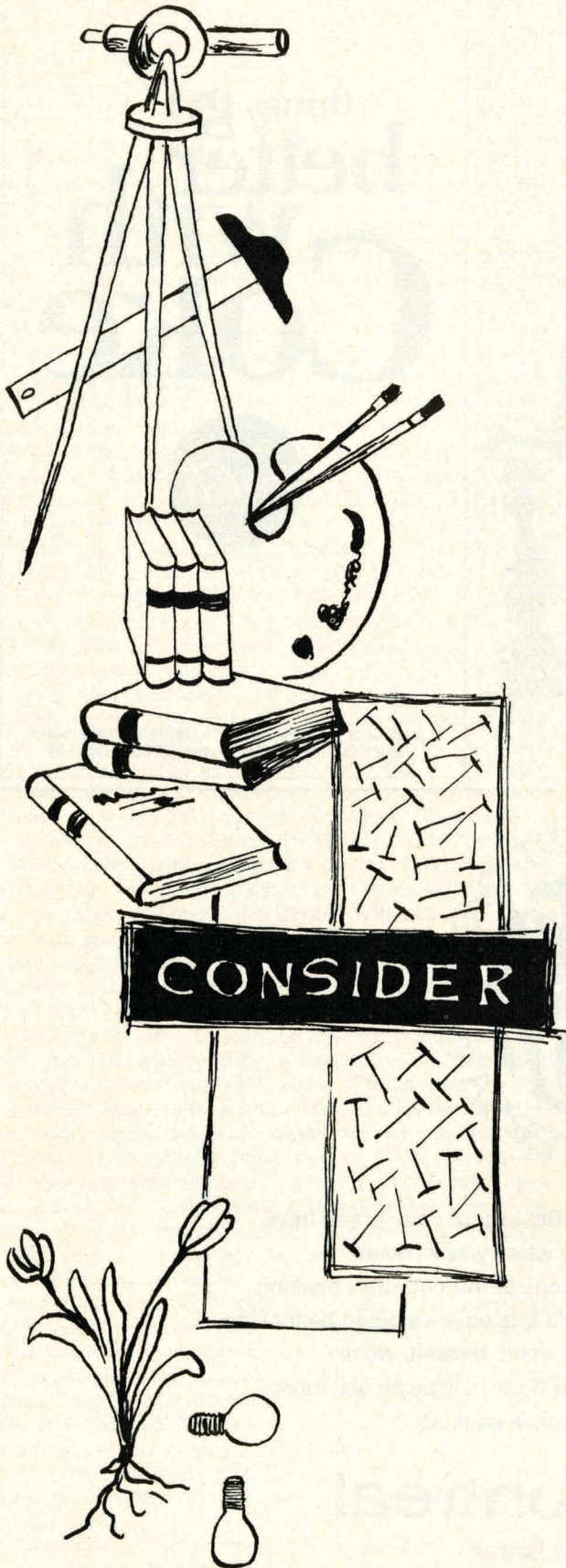
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1967-68

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. . . sgwu and: the war . . .

The Vietnam 'conflict', as the few remaining optimists like to refer to it, is by and large an exotic event for the North American people, taking place on the soil of a land ten thousand miles away from our particular brand of opulence. Yet few wars in history have spawned such global discussions, animosities, and regrets. Vietnam is being fought (verbally, for the time being), from China to Moose Jaw, and the especially bitter argument presently raging among the people of the United States, who, after all is said, must perform the necessary killing, needs no reiteration here. Canadian support for the American action in Viet Nam has always been tacitly taken for granted in the United States, and, in truth, opposition to the war by Canadians has been perfunctory, hesitant, and slight, arising in the most part from the young. The effect of all this youthful effrontery has been to label as "irresponsible" (ie., "underage", "children"), "beatnik", or "radical", any serious adult opposition to the war. But it is neither "irresponsible", nor "radical" to debate a concern for human life, and it has been the very responsibility and conservatism of the mature that has led them to swallow their concern and make a meal of wishful thinking. However, the prolongation of the war has meant second thoughts for a large segment of the opinionated (a rare breed in this country), and coincidental with the rising concern for Canada's own future, there has been a more forceful expression of Canadian antipathy to a war many feel has gone on long enough. Sir George Williams is taking part in this expression. In March of 1967, a gathering of faculty members appalled by the continuing escalation of the war in Viet Nam, from Loyola College, and the universities at McGill, Sir George Williams, and Montreal took place, with the understanding that some organization was necessary if their voice was to be an effective element in the growing Canadian opposition to the war.

Later, two public meetings were called to take place at McGill, open to all university faculty, for organizing purposes. At the second meeting, a committee was organized to coordinate faculty activity on the Vietnam matter. The idea behind this was to avoid ad hoc arrangements every time issues came up. This committee was to be self-financed (At the present time, dues of \$5.00 per month, and voluntary contributions, form the exchequer.), and was named the "Universities Committee For Peace In Vietnam", a title specific enough to state the group's rationale, and general enough to confront the many issues contained in the objective.

An executive was elected at the second public meeting, with at least one member from each university. The names of the executive span a good cross-section of the cultural and academic communities of Montreal: Ed Farkas (Chem. Eng. — McGill), John Southin (Genetics — McGill), Alex Newell (English — Loyola), George Lermer (Economics — Sir George), Henry Beissel (English — Sir George). In addition, a lecturer at Goddard College named Dimitri Roussopolous was voted as a member of the executive.

The religious community is also represented by such men as George Predelli, R. C. chaplain of Sir George Williams, and Rev. John Guy, University Chaplain, the

United Church of Canada. (The United Church of Canada has shown itself to be forthright both in word and deed when it thought a situation to be intolerable, something of a fading characteristic among the clergy. More about that later.) Overall, the general organization of the Committee is loose, there is no structural hierarchy as such, the aim being to keep the Committee coherent, yet viable. A definite constituency exists in individual universities, and certain minor independent actions can take place within each university, while the executive is responsible for the work of the Committee as a body. This work, up until the present, has consisted mainly of representations to the Canadian Government for an independent foreign policy with regard to Vietnam, a policy heretofore conspicuous by its absence, along with certain definite proposals relating to the drafting of such policy. In theory, the Committee considers itself apolitical, in that it does not side with current national policies regarding the war in Vietnam, preferring to ground its views in a moral context.

The policy of the Committee, as stated March, 1967, in a letter distributed for general membership, is based on the three recommendations of U Thant:

- 1) The immediate cessation of American bombing of North Vietnam.
- 2) The scaling down of all military activity in South Vietnam.
- 3) The willingness to negotiate with all sides, including the National Liberation Front.

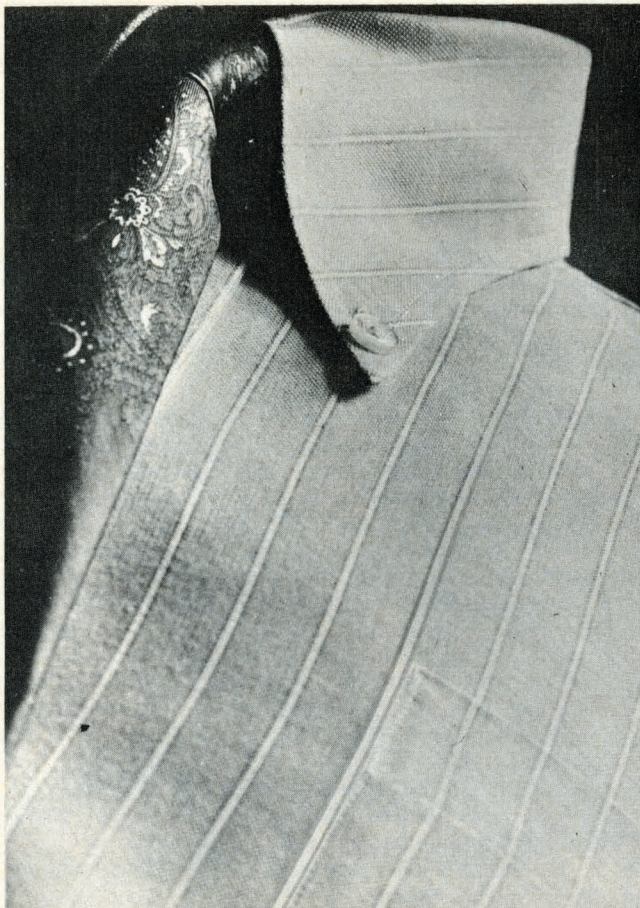
As stated previously, the Committee considers itself apolitical, but the policy above can be recognized as loosely following a left-of-center approach, and is generally identifiable with the new political trend of including the concepts of morality and personal integrity along with that of expediency.

On the 25th of May an advertisement appeared in the Montreal newspapers, both English and French. This presented the three recommendations listed above, as a policy for seeking peace in Viet Nam. The advertisement was undersigned by twenty-three faculty members of Loyola College, eight of Macdonald and Marianapolis Colleges, one hundred and thirty of McGill University, forty-four of Sir George Williams University, eighty-five of L'Université de Montréal, and by the Principal of Presbyterian College. In addition, ten students of the U. of M., and forty "Supporting Staff And Friends" also pledged support, making a total of one hundred and ninety-seven people, all members of Montreal's academic elite, and all in support of the Committee. Not much of a grand total, in absolute terms, but an increase of one hundred percent over the membership of the month before, and, counting the Chairmen of Departments and senior faculty men represented, an influential increase as well.

Included in the advertisement was a statement of intent aimed directly at the Canadian Government. It read, "We condemn the American policy in Viet Nam and insist that the Canadian government dissociate itself, in word and in deed, from this policy".

Now the Government of Canada, apparently dedicated

(Continued on page 22)



THE ESSENTIALS

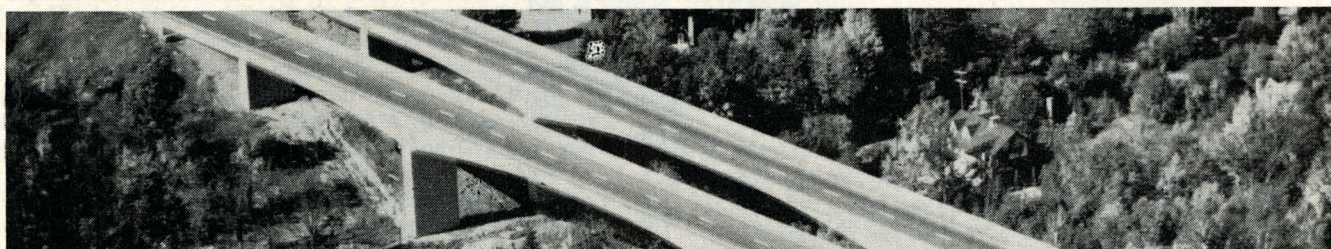
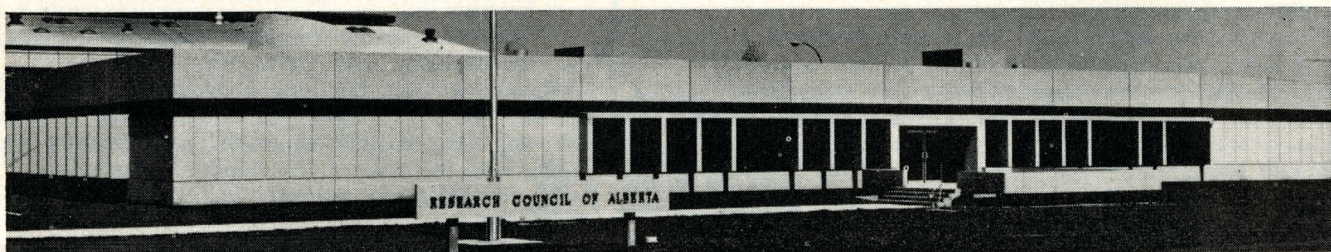
Eaton's puts emphasis on the Essentials of a fashion-right wardrobe for fall '67. The big news in men's dress shirts is an exciting new look — in full colour. Colour with stripes — the new French Blues — pastel shades of maize, wheat or salmon. Save your 'sparkling whites' for the after-six cocktail or dinner party scene . . . the trend is unmistakably towards a more colourful dress-up in shirtings.

In collar styles — button-downs are very big, as well as the new semi-spread collars that complement today's wider ties.

Featured here — striped oxford button-down has solid copper ground with colour-framed stripes. 6.00 Young Men's, Second Floor.

Select the fashion-right Essentials at Eaton's . . . the fashion store for men.

EATON'S



TWO CANADIAN STRUCTURES, MADE WITH "CANADA" CEMENT, WIN DESIGN AWARDS

Laboratory Building of the Research Council of Alberta.
Architects: Bell, McCulloch, Spotski Associates.
Consulting Structural Engineers: Associated Engineering Service Limited.
General Contractor: Laing Construction & Equipment Limited.
Prestressed and precast concrete members by: Con Force Products Limited.
Laurentian Autoroute Bridge, Val Morin, Que.
Consulting Engineers: Regis Trudeau & Associates.
General Contractor: Janin Construction Limited.
Concrete supplied by: Francon (1966) Limited.

CANADA BUILDS WITH

These two Canadian structures were among the award winners in the 1966 Prestressed Concrete Institute Awards Program for excellence of design using precast and prestressed concrete.

The Laboratory Building of the Research Council of Alberta, which was designed around an interior courtyard, features a roof system of prestressed concrete double tees and walls of precast concrete panels. Precast concrete louvers were also used to emphasize the vertical lines and to enhance the general appearance of the structure.

The twin concrete bridges, spanning a 100 ft. deep river gorge near Val Morin, Que. on the Laurentian Autoroute, were described by the jury as having "a rhythmic sculptural effect in concrete achieved with graceful simplicity". Prestressed concrete box girders were cantilevered out from the piers with travelling forms to create each of these parallel 530 ft. bridges. Though constructed by this cantilever method, the design is a continuous beam which called for two systems of prestressed cables, one for construction loads and one for live loads.

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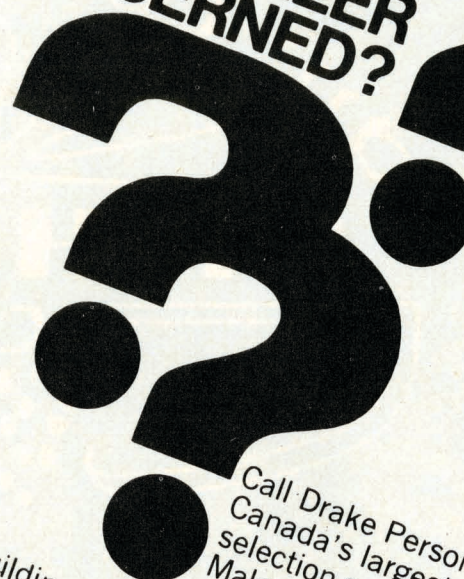
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GOALS AND GUIDELINES

Tomorrow is our Guideline

Tomorrow's consumer demands tomorrow's markets
and the technology to adapt to tomorrow's challenges.
These are the keys to industrial leadership.

**DOMINION TEXTILE
COMPANY LIMITED**

Manufacturers of **TEX**  **MADE** Products

The air-conditioned NIGHTMARE



In his introduction to an anthology of Black Humor, arch-humorist Bruce Jay Friedman tells us that today's satirists are newspaper journalists. To Friedman, the writer need not use fiction to be funny: telling it like it is works well enough.

But Paul Krassner's Realist magazine takes it further. To Krassner, you needn't read the newspaper to get the truth. Or rather, read the newspaper and carry everything one step further: that's the truth.

Mr. Bennett's weekly column in the georgian uses both techniques to get at what Henry Miller calls America, the air-conditioned nightmare. Below are some excerpts from his column.

One day a couple of weeks ago I saw a guy buying a necklace in an all-night magazine store off St. Catherine street. It was about midnight. He was wearing khaki slacks, a short-sleeved shirt, rather short blonde hair, loafers, and socks vaguely matching the colors in his shirt. A bank clerk out on the town. On the end of the necklace he'd bought was a black and silver Iron Cross.

People who really want to wear Iron Crosses don't buy them in 24-hour newstands at midnight. They steal them from stores during the day. Or mug a Nazi.

There's a tremendous gap between the meaning of the Iron Cross and the reasons for which this guy had bought one.

A poll taken by *Newsweek* a few months ago showed that 45% of the whites questioned felt that racial vio-

by DEREK BENNETT

lence was caused by outside agitation. Only 10% of the Negroes questioned felt that agitation caused the violence.

In the same poll, a list of the most-cited causes was given to a group of whites and a group of blacks. The largest percentage of whites said that lack of proper education was the main cause. The largest percentage of blacks said that proper housing was the major cause.

In the first poll obviously the whites are unwilling to believe that it's their own fault in their own cities. The Negroes showed they aren't taking any of that bull. In the second poll the whites displayed the thinking that an educated Negro wouldn't think of rioting. White Americans don't read much: statistics showed that a measurable portion of the rioters were well-educated. Whereas Negroes showed that not only were they right in their answers to the poll, but also by looting in the first place they were trying to better their ghetto lives. They looted goods stores: televisions, refrigerators, furniture. I doubt seriously that if there had been a store selling Civil Rights in boxes and cartons they would have gone near it.

The Credibility Gap exists only in the mind of the hippies and the revolutionists. Mostly because the greatest majority of Americans believe what the government tells them. Or, don't take the trouble to disbelieve.

Like. It costs more than \$25 billion a year to run a "defensive war" like Vietnam. It would cost \$20 million to do away with the American rat popula-

tion. No one laughs at Vietnam, but the entire Congress laughed at the first appropriation bill it was handed for the extermination of the rat in America.

It's suddenly clear that immorality is not only better than morality it's also cheaper.

Did you see the Lux soap commercial emphasizing the "clean look"? The one where models are doing all sorts of athletic things, where the film stops and their faces become obscenely clean-looking? Notice the model riding the bicycle. She's a Negro. And when the film stops her face becomes totally white. Maybe Lever Brothers knows something Washington doesn't.

Speaking of Washington, Student Non-violent Co-ordinating Committee head H Rap Brown said this summer that he didn't have to tell his people what to burn. Washington almost erupted this summer. You can bet it will for sure next summer. Can you see Lyndon Johnson spending the night in a Red Cross center because his House burned down?

Do you know what was happening during the riots this summer? Two television networks were planning two new game shows for the fall season, shows modelled after the "Newlywed Game". They're to be called the "Mother-in-Law Game" and the "Newly Pregnant".

"Hubby says it happened in, one, a Ford, two, a Chevrolet, three, an Austin 850."

"It happened in an Austin 850."

"Right!"

"Couple Two wins an all-expense paid trip in Tijuana!"

It all comes out in the wash.

Johnson set up a committee to study the causes for racial violence. Which is a euphemism for revolution. Unfortunately the Committee is looking in the wrong places. It's completely missed the point: that the American society is essentially a racist thing.

Coon spic spade wop kike greaser wetback chink gook. The only truly American dirty words.

Like. Let's suppose John Doe is a white grocer in an essentially Negro area. Now let's suppose that there are no other grocers in the area. Then let's suppose the Negro community were given, suddenly, equal opportunity, equal right, equal benefit. Suppose Erastus Jones opens a grocery in this same Negro area. And suppose Mr Jones is black.

Sooner or later Mr Doe will find that he's losing business to his Negro competitor down the street. Because Jones is black and a soul brother. Then Mr Doe finds he's going in the red, because of his loss of business. Because of his black competitor down the street. And then Mr Doe has to go out of business. Because of the black man down the street. How can Mr Doe be anything but anti-Negro? "They're nice people," he says, "but I wouldn't want them opening a grocery near me."

And then, coup-de-grace, Mr Doe one day sees that Mr Jones has bought a new Chevy truck for his deliveries. And Mr Doe realizes that his own Ford pick-up can't even compare to his competitor's van-line. Sudden, keeping up with the Joneses becomes a very important thing to Mr Doe.

The Negroes don't want a few Congressman, like Adam Powell, or a Supreme Court Justice, like Thurgood Marshall. They want better housing, better jobs, better lives. Better chances to buy televisions and cars.

And what do the New Leftists say? "We're copping out on the American dream of cars and televisions." How would you feel if the things you most wanted were suddenly being given up and put down by the people you most want to emulate?

Maybe some sort of trade agreement could be worked out between the New Leftists and the Negroes.

In an issue of *The Nation* several months ago Paul Good said that if a large-scale riot were ever to start in Harlem, it would be almost impossible to contain. And even if it could be contained, the only way to stop it would be to take back Harlem in a block-by-block maneuver, like Vietnam.

Can you see Australians at home

forming protest marches against "sending our boys to the war in New York"?

Have you seen the new Twiggy commercials on television? There stands Twiggy. The camera shoots to her feet, then pans upwards. "Was Twiggy's success in her legs, her arms, or her . . . eyes?"

Then the announcer sells you on the absoluteness of Twiggy's eyelashes . . . "and see how far *you* go!"

Which is funny because no one would want to *go* anywhere with Twiggy. And even if he did, he wouldn't want to *do* anything with her.

Which is even funnier if Krassner is right: that she's really a *boy*.

Which would give Al Capp an orgasm.

Obviously, Twiggy's real success is in her breasts, but television refuses to accept that women really have anything there.

And even when television does accept it, it's to sell something to hide them. Though they tell you it's really just to hold them up. (If it is only for that, why do men have orgasms at the sight of a woman who doesn't wear one?)

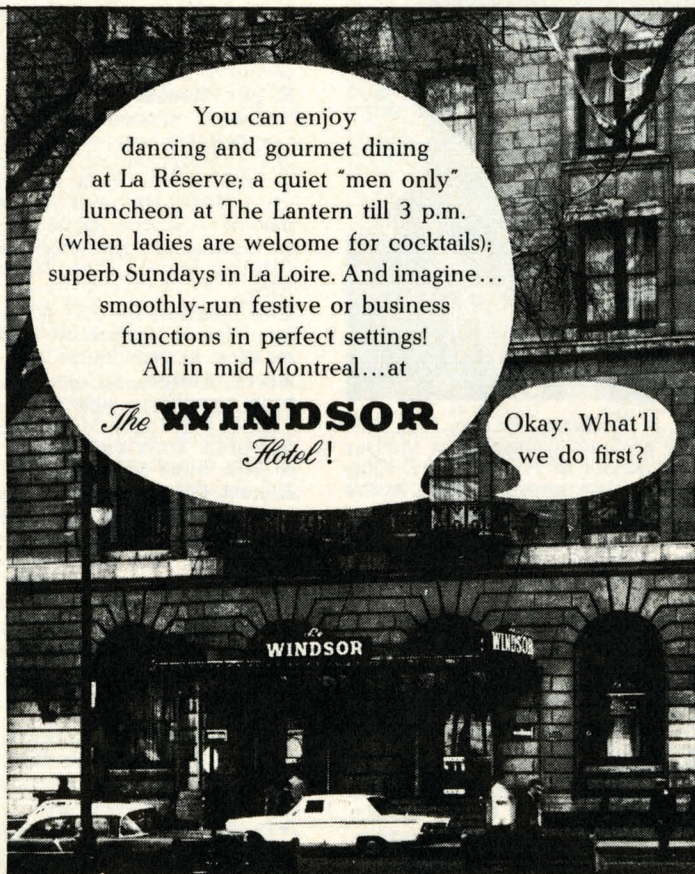
When Jayne Mansfield died in a car accident, her head was almost completely severed from her body. Which

(Continued on page 17)

You can enjoy
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(when ladies are welcome for cocktails);
superb Sundays in La Loire. And imagine...
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functions in perfect settings!
All in mid Montreal...at

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Hotel!

Okay. What'll
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*"The foundation
of every state
is the education
of its youth"*

Diogenes

Important things are
happening every day,
here in Montreal and all
over the world. Keep
fully informed by reading
The Montreal Star.

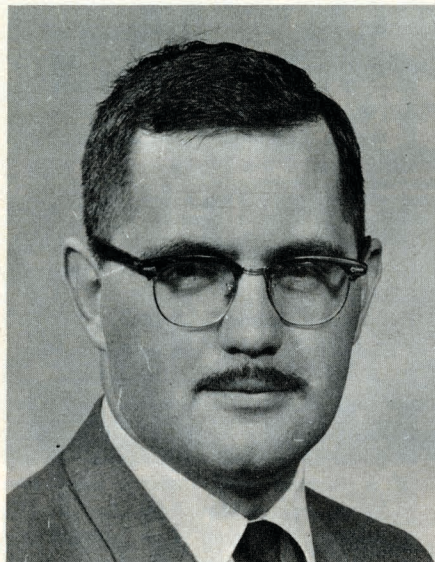
The Montreal Star

"If it's News—it's in The Star"

PERSONALITIES



BY JOHN FERGUSON



William W. Cruden, Eng. Cert. '59, Queen's '61, has been appointed Chairman of Technology at St. Lawrence College of applied arts and technology. He is now in charge of the common first year course for engineering technologists and the first year courses in electronics, instrumentation, mechanical drafting and industrial chemistry.

Rev. Cyril C. Watson, B.A. '52, was recently appointed rector of St. Paul's Anglican Church in Renfrew, Ont. In 1961 he was Rural Dean of Pembroke and in 1963 became rector of Kars and Osgoode. In 1965 he was appointed Dean of Carlton.

Eddie Gorn, B.A. '63, has been appointed a Vice-Consul in the Canadian Consulate in New York City and will start his new position in November 1967.

Frank J. Sarman, B.Com. '60, is now working on special assignments in Montreal for the Freon fluorocarbon division of Dupont of Canada's chemicals department.

A. Douglas Dewar, B.A. '44, has been appointed executive director of the United Way in Winnipeg. He was formerly acting executive director and campaign director of the Winnipeg United Way and assistant campaign director for the Community Chest and Councils of Greater Vancouver.

James T. Walker, B.Com. '67, was awarded the Sun Life prize in economics. He also received the Charles E. Frost medal awarded to the highest ranking student in Commerce and the J. W. McConnell Memorial Scholarship to continue his studies for at least one and up to five years. James was also class valedictorian and plans to continue his studies at McGill. He is aiming for master's and doctoral degrees in Economics.

Leo F. McIntyre, B.Com. '67, was recently appointed district sales manager of Air Canada in Saskatoon. Leo was senior project manager in Air Canada's marketing research division in Montreal before being promoted to Saskatoon.

While in London, England this past summer **Principal and Mrs. Robert C. Rae** held a reception for Georgians in the area at the Hyde Park Hotel. In attendance were: Allan J. Benjamin, B.A. '63; Mrs. Christine Botting (nee Codman) B.A. '64; Charles W. J. Eugster, B.A. '64; Nicole Guitton, B.Sc. '64; S. G. Lea, B.Sc. '64; Peter R. Porter-Smith, B.A. '56; Henry (B.Sc. '48) and Mrs. Verdier; and Mr. (B.A. '62, B.Sc. '63) and Mrs. Jerome Penney.

John Gardiner, B.A. '65, is a new member of the staff of Saguenay Valley High School and is teaching history.

Donald C. Champagne, B.A. '64, and Patricia Joan Whyte, B.A. '66, married recently in St. Andrew's United Church in St. Laurent, Quebec.

Rev. Fred Starkey, B.A. '45, was recently inducted minister of Balfour United Church in Brantford, Ontario.



Kenneth J. Fellows, B.Com. '56, B.A. '59, is now guidance counsellor at Lindsay Place High School in Pointe Claire, Quebec. Ken has taken several courses in this field and is still pursuing further studies.

Gilbert Plaw, B.A. '64, has been lecturing in English at Dean Junior College in Franklin, Massachusetts, since September 1966.

Malcolm Fuller, B.Sc. '54, who has been with the extension and economics branch of the Department of Agriculture and Marketing as agricultural representative for the county of Annapolis, N.S. was recently appointed Rural Development Representative with headquarters at Baddeck.

Peter Edward Sheppard, B.Com. '66, married to Miss Ann Louise Paton in October at the Mount Royal United Church. **Maury Kahlenberg**, B.A. '67, engaged to Miss Sharon Katz.

Peter H. Bedoukian, B.Sc. '61, married to Miss Angela Rosemary James in St. Stephen's Church, Chambly, Quebec.



Jean P. Branchaud, B.A. '55, B.C.L., has been appointed public relations director of the Montreal and Canadian Stock exchanges. After Sir George, Jean received his law degree from McGill University and studied Business Administration at the Centre d'Etudes Industrielles of the University of Geneva, Switzerland.

Roger Rousseau, B.Com. '48, M.B.A., has been appointed Canadian Minister-Counsellor (Commercial) in Paris. He joined the Department of Trade and Commerce in 1948 and the Trade Commissioner Service in 1951. His most recent position was that of Executive Director of the service in Ottawa. He previously served in New Orleans, Mexico City, Beirut and Buenos Aires.

Bob Fenton, B.Com. '67, is attending Simon Fraser University studying towards his M.A. in Economics.

Peter Budge, B.Com. '62, M.S.W., has been appointed supervisor of the Kent County Children's Aid Society.

Sheldon Derrick, B.Com. '67, engaged to Miss Ellen Manel.

Ernest Gilman, B.A. '63, is with the history department of the Royal Military College of Canada in Kingston, Ont.

Steven Harold Backler, B.Com. '65, engaged to Miss Esther Elaine Horowitz.

E. Eileen Magee, B.A. '51, B.L.S., was recently appointed chief librarian at the Mount Allison Memorial Library.

Kenneth N. Corber, B.A. '67, engaged to Miss Susan Fridhandler of Cote St. Luc, Que.

Malcolm Fraser Blakely, B.Com. '66, married to Miss Diane Lorraine Russel in late September at Dominion Douglas Church, Westmount, Que.

Vince Lebano, B.A. '67, has accepted the position of Manpower Counsellor with the Department of Manpower and Immigration in Orillia, Ontario.

(Continued on page 16)

GORD KELLY

STEINBERG'S: A MUTUAL GROWTH COMPANY.

It is necessary, in order to properly appreciate Steinberg's education and training policies and programs, to first quickly examine the company. Steinberg's was founded as a family grocery store on Montreal's St. Lawrence Boulevard in 1917 by Mrs. Ida Steinberg whose assets consisted of \$300, five sons and a daughter. Within two years expansion had started and Steinberg's was rapidly rising toward a position of leadership. It was, for example, first in North America to introduce 100% self-service meat departments; this in addition to many Canadian "firsts". Today, Steinberg employees number over 17,000, supermarkets over 160, department stores 15, and Pik-Nik Drive Ins and Donut Bars 9. Steinberg Limited operates in 3 Provinces and will soon be established in France. It owns the largest most modern bakery in Canada and its own shopping center development company. Its annual sales have now passed the \$400 million mark, placing it fourth in Canada amongst food store chains.

The evolution of the relationship between the worker and the company continues to leave many companies in the dark ages of industrial relations as new concepts, tools and leaders appear. In the U.S. such companies as Texas Instruments of Dallas are being looked to as leaders in that field. With policies based on the same concepts Steinberg's Limited appears to be attracting the same sort of attention in Canada.

Where many firms will help an employee finance a course related to his job Steinberg's does not require such conditions. They will pay half the cost (to a limit of \$150.00 per year) for any course, the quality of which must be approved, be it accounting, fine arts, administration or Buddhist philosophy. The Personnel Department maintains a list of approved institutions and courses for the benefit of the employees. The one stipulation is that the employee must pass the exam in order to receive the financial aid.

It has often been said, that above all education teaches people to think. Making use of the human ability to think, Steinberg's "training" programs (although that would appear to be a gross misnomer) function along the lines of job enlargement and group dynamics.

Some 10 years ago the concept of involving employees in all facets of a job (planning, executing and control) and using the foreman or supervisor as a research person began to achieve

recognition. Such publications as the Harvard Business Review carried articles which discussed the history of employee motivation from authority to persuasion and then continued to advocate employee involvement in all levels of their own jobs. Such people as Leo B. Moore ("How to Manage Improvement", Harvard Business Review, July-August 1958) attempted to show that the dichotomy between the worker and the company was needlessly increasing to the detriment of both. He argued that the aims of both are far from incompatible and that by helping the employee achieve his aims and hopes the company would be in a better position to meet its goals.

The hopes of an employee include forms of individuality and independence such as respect, appreciation and achievement. His aims include fulfillment of his human potential through growth, creativity and other forms of attainment. These, in the past, have not been considered the concern of business.

Standard university text books on administration dictate that decision making be passed to the lowest possible level. This has always meant the foreman or supervisor and it is still common for first line supervision to say, for example, that they have a department of 14 lathe operators rather than that they have 14 humans who are trained to operate lathes. The "job enlargement" advocates argue not only that the lathe operator is capable of taking part in

the planning, and controlling of a job (he knows the job and, unless industry has crushed it, has a human brain) but that involving him in these facets of the job will help fulfill his aims and hopes in such a way that he willingly shares the company aims. The dichotomy has been replaced by a team.

This line of reasoning has led to the establishment of two programs at Steinberg's. The first is the Team Improvement Laboratory (T.I.L.) which has just been put in operation, and which functions at the store level. It involves gathering together a complete store staff (in the first trial the personnel were not all from the same store for obvious reasons) for the purpose of doing critiques on their functions. The immediate result in this case was greater efficiency (in some cases a drastic improvement). A second, and more important consequence, was a stated sense of involvement on the part of the employees. Cashiers, for example not only expressed concern over store appearances but also committed themselves to seek means of improvement, a function definitely not included in their job descriptions.

A system has therefore been created (and will be run in four "lab" stores with their complete personnel) in which company and employee aims are brought together through making each man virtual manager of his own job but Steinberg's has gone beyond this. By increasing the number of people doing a form of managerial work you increase the number of people having managerial problems.

In 1965 Steinberg's inaugurated a program commonly called "GRID" which has been defined as "a tool with its own language". This program is designed to carry over 3 to 5 years (7 in Steinberg's case) through 6 phases. Prior to Phase I personnel involved are required to read "The Managerial Grid" by Blake and Merton (Gulf Publishing Co.), answer questionnaires and solve problems. The various phases are then held in a camp north of Montreal.

Phase I involves a critique of one's own style of managing. This is achieved in a 50 hour session which includes films (Twelve Angry Men), and creation of work situations in which team and individual evaluates its own behaviour and ability to handle situations and problems.

Phase II deals with inter-group relations and begins, as does Phase I with, an evaluation of managerial styles only this time with people in the same department. In this second phase work situations are handled within the 9,9 (see diagram) style and critiques are much as those heard in a university "group dynamics" session.

(Continued on page 16)

In their variegated scores, a new crop of hippies has arrived on-campus at Sir George Williams University. From Toronto, Cornwall, St. Laurent, St. Anne de Bellevue, Greenfield Park, Outremont, NDG, The Lakeshore, the East End, Dollard des Ormeaux and St. Emilie de L'Energie they come, happy, hairy, flower and fun-loving.

Their dress is something which only a dyspeptic pepper-eater could cherish. Colour schemes to shatter a *New Yorker's* nerve; political and social attitudes to bring readers of *Fortune* to the happy home; Speech habits to drive the authors of *Using Our Language* (Grades three to seven) to the point of apoplexy, all of these and many more constitute the cultural milieu which surrounds the contemporary hippy. Ranging from miniscule co-eds with hair to their thighs to the granny-glasses-cum-Guards-scarlet-tunic set with marigolds in the epaulettes to effigies of biblical prophets equipped with the official hippy kit (sandals, faded blues jeans, T-shirt, Leather vest, beard — cigarette holder optional) they throng the corridors, ride up and down the escalators, and sneer at the macaroni and cheese in the cafeteria.

Reactions from professors vary according to the individual. Some, too involved with the daily drudgery of driving the same material into the same density of skulls year after year, merely resign themselves to the inevitable ("Crazy kids"). Some, newer to the University, and more liberal in their attitudes tend to involve themselves to a greater extent ("It's social protest. Basically this does not hurt"). Some, involved with disciplines embracing an essentially conservative philosophy, or just plain disgusted, have stronger words ("Get out of my class or I'll belt you with the T-Square").

Even more interesting are the attitudes of senior, and less Hippy undergraduates: "It's Jesus Christ!", "Oh my Gawd, gas it before it goes through binary fission!", "Quick, spray it with Desenex!".

Most students take it all with a grain of salt; several are down-right hostile; a small number empathise, especially the co-eds: "If I ever showed up looking like that my Mother would kill me". On the average, however, the bulk of the student body are less concerned with these apparitions in their midst than either the professors or the Man-On-The-Street. Comments from passersby as the hippies wend their way to and from the main building are caustic, to say the least. At one time, when two

rather obscure looking individuals were sprawled on the sidewalk one fine September afternoon (on close examination they turned out to be each of a different sex) a rather portly gentleman hustled past. He seemed to catch them out of the corner of his eye as he passed by, and stopped after a few feet. Turning about, he walked back the way he had come, only at reduced speed. Reaching the curb, he turned about again, and walked back in the original direction. He kept this up for at least five or six sweeps, finally turning about and stalking off. Before he left, however, he made a parting comment to the team-member who was evidently the male half . . . "Yech" . . . finally disappearing at great speed around the corner.

Just what motive drives these newbies to the University? What are their reasons for continuing an education? How do they relate a basically anarchic philosophy with the fairly rigid self-discipline a successful academic career implies?

Questions such as these were asked of the Hippies found in various haunts about the University — the chief of these being the sidewalk on Maison-neuve Boulevard and the seats on the bannister side of the mezzanine. The answers? Here are a few choice samples:

"Motive? I don't have motives. Actually it's my Mother. No, I still don't really have a motive. Mostly it's fear. I hate sleeping outdoors. I like to commune with nature, but not that much daddy".

"Reasons are for people who need them. I know this sounds esoteric but look at it this way, I am my own reason, like I represent the centre of my own being (at this point the writer's notes give out) . . . and anyway that's why I don't need reasons . . . anyway I just don't".

One dialogue with a freshman hippy sporting the newest of hippy status-symbols — a sitar (Indian stringed instrument) — led to this repartee:

Q: "What's that?"

A: "It's a sitar. Isn't it great. Whenever I take it into the Cafeteria people just ogle . . . ogle, ogle, ogle. It's really great."

Q: "What did it cost?"

A: "Oh, about \$150-\$200. It isn't mine though, it belongs to a girl I know. She bought it. I just use it."

Q: "Can you play it?"

A: "No, but it strums pretty good. Here let me show you."

Q: "No thanks, I hate music."

A: "You hate music. Oh. That's pretty neat."

Not all of our hippies were either so vague or so evasive. Several were actually helpful, and eager to explain themselves at great length. The greatest problem one usually encounters in speaking to a hippy is not so much getting him to start speaking, but in inducing him to stop. Most interviews revealed a common pattern. They showed young men and women, usually from middle, or upper middle-class homes, nominally well adjusted in that they possessed no homicidal tendencies, and determined to be quite different, not only from each other, but from the balance of humanity.

"Sameness is stifling, man" one individual told me. "You don't see me walking around in a Sergeant Pepper Suit (he was referring to the sating uniforms worn by the Beattles on the cover of their LSD-inspired album — *Sergeant Pepper's Lonely Heart's Club Band*) but I still feel the same way. Pot's okay, and I tried acid a couple of times, but it isn't all . . . you know? Psych is what I'm after now. I feel that I don't need stuff anymore, I can make it without, anyway I haven't got that much bread. What the hell."

One of the problems that face the would-be student of the Cult is the difficulty in sorting out the genuine dyed-in-the-wool hippies from those amateurs who have a hippy hobby. The difference may appear subtle to the novice, but apparently to a veteran hippy watcher it is as apparent as the distinction one would make between diamonds and paste.

"The real hippy seems to emanate an internal glow. It is the pure white light from within that distinguishes the real Hippy — free, Tuned, Turned, and Dropped. He has no use for mundanity, and is entirely involved with re-weaving the fabric of reality."

Such is the pronouncement of the guru of the hippy cult at Sir George, whose name is withheld at his own request (apparently the new fabric is a trifle loose in the woof).

Unlike the individuals who band together in anti-social groups, such as the Wehrmacht-helmeted motorcycle gangs, the contemporary University Psychedelic is untouched by the popularity and heavy publicity of his movement. The average hippy is undaunted by public disapproval and untouched by prevalent magazine-bourne cultivation. He considers newcomers to the creed not so much as They-Have-Seen-The-Light converts as normal individuals

(Continued on page 18)

The name, *Sir George Williams*, that was given in the spring of 1926 to the fledgling institution then known as The Montreal YMCA Schools was a compromise. But it settled what started out as a hot debate between those on the Schools' Board of Management who were anxious to establish a distinctive title around which an institution could be developed, and those who wished to maintain a fundamental and marked identification with the YMCA.

This is just one of the hitherto unrecorded facts that is brought to light in a recently published 138-page book called "The Georgian Spirit — The Story of Sir George Williams University." Written by Dr. Henry F. Hall, former Principal and now Principal Emeritus of Sir George, the book traces the history of the university from the days it was once just a series of evening courses in French and shorthand offered under the auspices of the 'Y', to the opening of the monumental Henry F. Hall Building in the fall of 1966.

In these days of 'instant' university where a complete, self-contained campus is built before the student arrive to fill it — Simon Fraser University and Scarborough College come to mind — the old saw, "Great oaks from little acorns grow", applies most appropriately to the growth and development of Sir George. In this case, the acorn that became a university fell from the branch of another great oak, the Montreal YMCA.

It was when the 'Y' was located on Victoria Square that a shorthand writer for a Montreal express company was invited to teach his métier, then called phonography, to a handful of young men aspiring to clerical professions in Montreal's business community. The young instructor's name was Daniel Budge, and the year was 1873.

To the first classes in phonography and French were soon added others in commercial arithmetic, English and bookkeeping. Running concurrently with these classes was a series of popular lectures open to the general public. Among the topics featured was one on "The Brain" given by a local medical expert who was later to become internationally known as Sir William Osler.

In 1881 a special committee was appointed to make a thorough study of the educational program as it stood then and to make recommendations for further improvement. In its report the committee deplored the lack of educational facilities for employed young men and urged that the formal educational program of the YMCA Association be ex-

tended.

The committee's report is significant because it took into consideration the educational needs of the community as they existed at the time. And this surely must be one of the outstanding characteristics of Sir George in that, from its very beginnings, the institution has always responded to the needs of the community. The school, which became a college, then a university, never existed in isolation. In occupying a place in the community, it set out to serve the community to the best of its resources. And it has been doing so ever since.

A noteworthy instance of this aim to serve occurred at the conclusion of the Second War when thousands of veterans returned home with a second chance to get a higher education through the educational rehabilitation program sponsored by the Department of Veterans Affairs.

While several of the more established institutions shuddered at the prospect of having their classrooms filled with people who in many cases had not had the chance to finish high school, Sir George set out to accommodate them.

The result of this gesture was the Claremont Division. In a 3-storey building on Claremont Avenue in Westmount a school was set up to serve the English speaking veterans who sought to complete their high school training in anticipation of entering university.

Within a few months of its establishment, Dr. Hall recalls that "The enrollment of students had reached its peak of 770 who were accommodated only by the adoption of a timetable operated in two shifts. About seventy percent of the students passed all papers on their final examinations and were admitted to various colleges. In addition, a good many who already had the requirements for university admission took a four months' refresher course before entering regular college courses. In its brief but spectacular life of a little over two years the Veterans' Preparatory Course enabled more than a thousand young Canadians, forty of whom were women, to enter upon a college course and, therefore, a professional career after serving in the armed forces of World War II."

At the same time, the regular facilities of the college were placed under pressure by the number of veterans taking university courses. Registration in the day division swelled to 837 in the academic year 1946-47, a figure which was not exceeded until a decade later.

And of course, another notable service that Sir George has continuously

offered to the community is its Evening Division where Montrealers, regardless of their age and station in life, can acquire a college education while holding regular jobs in the daytime.

Dr. Hall admits that "The early development of evening courses at Sir George Williams no doubt gave the institution a middle class, or even lower class, stamp in its younger days. Reporters attempting to describe Sir George Williams as a unique phenomenon, at least in Canada, sometimes tended to emphasize this. In one case, for example, an article with national coverage was headed, "*The University in Overalls*." Derogatory as it may seem, the university has no doubt helped a lot of promising young, and even older, men to shed their overalls and move into the ranks of the white collar labour force.

Moreover, figures rather than public opinion attest to the value of the evening division in meeting Montreal's educational needs. In the academic year 1965-66, 8399 evening students moved at least one course closer to their degrees, more than double the day enrollment for that same term.

An additional feature of the evening program is the summer term, which was first inaugurated as a wartime measure. This has enabled students to secure much needed courses in specific fields and has allowed many others to accelerate their program leading to a degree.

Dr. Hall points out that throughout its history, Sir George's problem has been one of "constant expansion to meet the obvious quantitative needs of the community and at the same time insistence on adequate and, if possible, rising standards of academic achievement." And then he goes on to describe the position of the university as expressed in an address by Principal and Vice-Chancellor, Dr. Rae:

I become dismayed when I read articles urging universities that the way to deal with the great number of applicants who are seeking admission is to become more selective; to raise standards of admission. I, for one, would hope that institutions of higher learning would give leadership to a movement to ensure that all of those who have the ability to benefit by university study should be able to find the means and a place to demonstrate this ability . . . I believe that university education can not be limited to the privileged few, but must be made available to all who

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It's not the biggest building in the World of Universities, but it's there. It hasn't the most learned faculty; but the faculty is rapidly gaining the respect of its peers. It hasn't the largest student enrolment, yet the enrolment is voluminous. Its administration is not the most sophisticated, yet it bends to its many problems with growing and mature flexibility. Its students are not always brilliant, yet many of the community's business, professional and political leaders have grown from its educational base. Its internal political climate is simply that — an internal political climate. Its not always an inspired institution, yet from it come many of the best teachers. It supports few graduate facilities, yet a solid graduate programme is beginning to form up. It has no physical education facilities; yet a number of championships are its proud possession. Most Canadian Universities would like to remove themselves from competitive football; yet it has *chosen* to become a competitive football entity.

and on and on — — —

There is little question that our University stands today because a few peo-

ple of vision were strongly supported and assisted by many willing hands. Vision and hard work built the place.

Over the years, the one characteristic most popularly and truthfully attributed to "Sir George" has been that of its people. Its senior officers, administrators, faculty and students have always been "People Conscious".

It's basic appeal to students has always been — "Come to Sir George — be a person, not a number. You'll receive that extra balance, that extra rounding of personal experience. You'll be a better person".

It's basic appeal to faculty has been — "Come to Sir George — teach with the student, not at the student. Watch the direct influence you'll have on the young men and women of our institution. Assist directly in their growth and maturing. The complete facilities aren't there yet, but the educational climate couldn't be better".

It's basic appeal to administration — "Come to Sir George — no overbearing institutionalism, just plain growth. No patching up, build from scratch".

Well, the students came and were treated as individuals, the faculty have

come and the teaching climate has been excellent. The administrators have certainly built from the ground up.

Thus the paradox — — —

What has happened to that "people conscious" Georgian — the Alumnus!

Has he completely disassociated himself from his university and the ideals upon which it was built?

Is he so wrapped up in daily living that his University's appeals for assistance go unnoticed?

Has he become so blasé that the vital problems of maintaining his University are beyond his consideration?

Has he no thought for the future University — the University his children may one day attend?

Or is he the same "people conscious" person who simply felt his responsibility to his University ended with graduation?

As President of the Association, it seems timely to ask you, the people who make up this Association, one important question. A question not only important to the growth of the Association, but vital to the direction of that growth; essential to the methods which will best assist that growth, and of absolute con-

(Continued on page 19)



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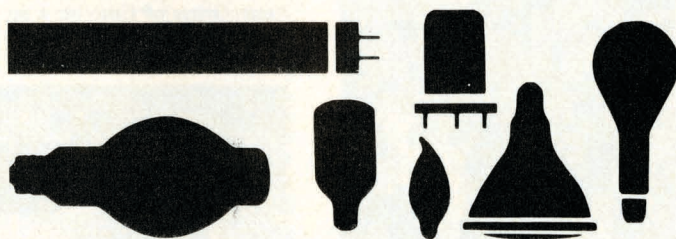


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EDUCATION — CONT.

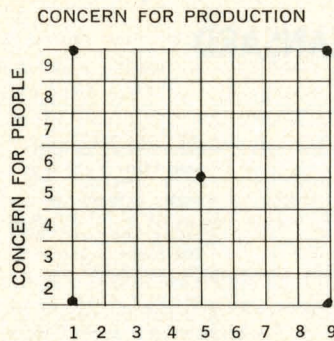
Phase III deals with inter-group relations and attempts to solve problems of an inter-departmental nature. One department group will meet to determine how it relates to another department; how it should relate; how they see themselves operating presently and whether or not they can improve. They then meet with the other department and present views. After a second group session to consider the presentations of the second department they meet again either in agreement on major points or to establish task force committees to study differences.

Phase IV (which Steinberg's has not yet reached) involves top management in goal setting on issues of primary importance in the running of the company. The framework on such matters as profit, cost-control, operations, etc., is outlined and departments fill in the details following the same system.

Phase V reviews and refines Phase IV and Phase VI is a refresher course.

To date some 800 Steinberg personnel

have been through at least Phase I. These people, of course, have not returned 9,9 marvels. What has resulted, however, is a commitment to 9,9 ground



1,1 — Managerial effort just adequate to remain part of team. Subordinates left to themselves. 1,9 — Manager strives for good relations and depends on loyalty for production. 5,5 — Manager seeks to maintain a balance between work level and morale. 9,1 — Manager exercises authority to maintain production level and reduces interpersonal relations to a minimum. 9,9 — Manager uses hopes and aims of personnel to achieve maximum production through teamwork.

rules even though the individual might be 9,1, 5,5 or any other style.

Returning to the operational level T.I.L., to complete the logical progression in GRID presents an appropriately modified program. The pre-session homework has been eliminated for example and pure economics puts limitations on the program (sending 17,000 people to camp would tax even the Federal Budget). Nevertheless reactions have been enthusiastic and results in the sessions impressive (e.g. store personnel analyzed "Twelve Angry Men" as regards managerial styles on roughly the same terms as did executives who had done the "homework").

Job improvement and group dynamics have now become factors in big business. People are again recognized as people (McLuhan be passed!). Their individual growth through inclusion in planning, executing and controlling, through broad education and through increased understanding of inter-personal relationships can only force growth in all that is healthy around them.

PERSONALITIES — CONT.

John Beverly Steeves, B.Sc. 1956, after graduation, worked as a chemist for the Canadian National Limited in Valleyfield, later attended McGill University and graduated in dentistry in 1965.

Robert W. Agard, B.A. '63, has been studying law at McGill for the past four years and in June of this year was admitted to the Bar of Quebec and is now practising law in Montreal with the law firm of Rusko and Gregory.

Aleksander R. Olson, B.Com. '54, M.B.A., has been appointed assistant to the President and General Manager of Chromium Mining and Smelting Corporation Limited.

Grant A. Bruce, B.Com. '56, C.A., was recently appointed comptroller of Hewitt Equipment Limited.

Lorne Douglas Ross, B.Com. '66, recently married to Leona Rose MacDonald in Trinity United Church, Danville, Quebec.

Gordon P. Meyers, B.A. '63, was appointed to the new post of Student Aid and Awards Officer of the University of New Brunswick in Fredericton, N.B.

Gordon recently received his Master of Science in Education from Indiana University.

G. Michel Desaulniers, B.Com. '64, Grad Class Executive Committee 1964, was married to Miss Louise Hamel in September of this year at Cap Rouge, Quebec.

Dudley C. Tucker, B.Sc. '53, received his diploma in Business Administration from the University of Western Ontario this past spring.

Shirley Schiff, B.A. '56, M.S.W. McGill, received a federal grant for further studies from the National Department of Health and Welfare and studied advanced psychiatric social work in England. At the completion of studies Shirley toured the Middle East and spent time in Egypt, Cairo, Greece and Cyprus. She is now senior psychiatric worker at the Children's Psychiatric Clinic — Royal Victoria Hospital.



Miss Carolyn N. White, B.Com. '65, and **Brian T. Smith**, B.Sc. '65, were married in September in the Faculty Lounge at Sir George Williams University.

The University was visited recently by **William J. K. Woo** of Hong Kong. Mr. Woo is visiting Canada as official representative of the Hong Kong Basketball Association at the Pan-American games. He is well known to many graduates as he was coach of the "Georgians" basketball team in the era of the middle forties.

Gloria (nee Lydsky) Fuerstenberg, B.A. '64, and **Adam Fuerstenberg**, B.A. '62, have become the proud parents of a little girl, Glenda Debra, born in July of this year. Adam is teaching English at Ryerson Polytechnical Institute and has become a candidate for the next Ontario Provincial election in the downtown Toronto riding of St. Andrew-St. Patrick for the New Democratic Party.

David Stephen, B.Sc. '65, is with the Department of Physics at the University of Massachusetts and is working on his Ph.D.

Robert Fox, B.A. '66, engaged, and by now possibly married to Miss Harriett Anne Gross of Cote St. Luc, Que.



Henri B. Roy, B.A. '66, was recently appointed to the newly created post of advertising coordinator at Catelli-Habitant Limited and will be reporting directly to the Vice-President of Marketing Services. Henri leaves the position of account executive at McKim, Benton and Bowles Limited where he serviced the Catelli-Habitant accounts for a year and a half.

NIGHTMARE — CONT.

is only right because no one looked at her face anyway.

If God's a black humorist, and I think He is, He'd do something like that. And create television to deny it.

But He doesn't want you to *know* He's a black humorist, else he would have had her die with severed breasts.

Face it: Twiggy has breasts but Jayne Mansfield had tits. Not because they were bigger than Twiggy's, but merely because you could see them in any movie magazine at any time.

It's all related, of course, to the Johnsonian war ethic.

Like the elections in South Vietnam recently. Twenty-two American men came back from there afterward and said that the elections were at least as honest as any election in the United States.

Which is funny because less than a third of the voting-age adults of South Vietnam were allowed to vote. And there were even some reports that army personnel were given more than one ballot card.

The Thieu-Ky ticket took less than 35% of the actual vote. Which means that, figuring it mathematically, Thieu and Ky won the election by a whopping

10% majority of the voting-age adults in South Vietnam.

Those who were not eligible to vote were termed the "communists" and the "neutralists". Or, generally, the opposition.

Secretary of State Rusk says that the US government will continue to fight in South Vietnam until the Communists stop trying to take the country by force.

The Washington attitude to voting in South Vietnam is that if you don't believe in the democratic process you should not be allowed to vote.

So, the communists and the neutralists will not be allowed to rule the country through a democratic election because they are not allowed to vote, even if they are in the clear majority.

So, \$50 billion a year from Uncle Sam will keep the only other road — force — closed. Which means the war won't end at any time soon.

Any way you look at it, Twiggy has breasts and Jayne Mansfield had tits.

I'd like to know the difference between Secretary of Defense McNamara's proposed "anti-infiltration wall" and the Berlin Wall.

Except that the latter was essentially effective, and McNamara's idiocy can't hope to be.

(Which doesn't mean that if you have Twiggy legs you'll have Twiggy breasts. If God kills Twiggy, he'll have her choke on her own eyelashes.)

If this guy comes up to you on the street, and you notice that he's listing from side to side, and when he gets nearer to you the smell of beer hits you in the face, you *know* what he'll ask you. And even when he says that the 25¢ is for a bed at the Salvation Army Hostel, you *know* what he's going to do. Then you watch him go back into the same tavern he's just come out of.

Johnson's proposed tax hike is not too different. You *know* that while he says he needs it for domestic programs he's going to use it for something else.

And behold, McNamara comes up with the anti-ballistic missile system jazz. You *knew* it all along.

Lenny Bruce asked the question: if you had the choice of marrying Kate Smith or Lena Horne, which would you pick, Mr white man?

The trouble with H Rap Brown is that if he were white he'd still choose Kate Smith.

Only in America is a newscast considered boring if all it has to report is good news.

"If I have only one life, let me live it as a blonde!" says the television. I wonder what God would say about that. Can you see St. Peter standing at the gate giving out sample bottles of Clairol to those who missed it the first time around?

On an ABC news program several weeks ago the commentator argued that while many people have offered valid criticisms of the Vietnam war, no one has come up with a way to get out of it "without losing our honor."

Obviously Washington isn't alone in assuming it's dishonorable to admit a mistake.

Even during the rioting this past summer the *U. S. News and World Report* told the story of the quiet towns throughout the United States. Like Podunk and Ipswich and Krotz Springs. They weren't lying. Those places are really quiet. Comfortable. Stable.

Except that John skipped out on Mary because she got pregnant. He's carrying the mail in St. Louis now. He'll be drafted this winter and rack up several gook kills before returning, probably to marry Mary.

Something *is* happening here, and you *don't* know what it is. But the really terrible thing is that you can't find out.

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SGWU NAMES TWO NEW GOVERNORS

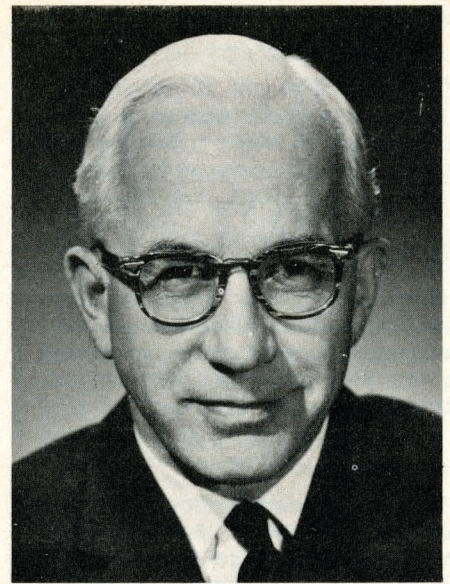
Fraser F. Fulton, Chancellor and Chairman of the Board of Governors of Sir George Williams University, announces the appointment to the Board of John R. Hannan and Moses Levitt.

Mr. Hannan is with the law firm of O'Brien, Home, Hall, Nolan, Saunders, O'Brien & Smyth. He holds both B.A. and B. Com. degrees from Sir George and a B.C.L. from McGill. He is director of the Association of Alumni of Sir George Williams University.

Mr. Levitt, partner in The Freedman Co., holds a B.Com. from McGill. He was President of the YM-YWHA from 1953 to 1955, and President from 1962 to 1965 of the Combined Jewish Appeal.



Mr. John R. Hannan



Mr. Moses Levitt

HIPPIES — CONT.

who merely assert their normality. "Conformity" is not the watchword as it was among the "Beats", "Reality" is. To the University Hippy the real world is the one which he contrives to best suit his preferences, tastes, and intellectual ability. He Expands His consciousness sometimes through drugs, but often through "a careful meditation mixed with immersion into the People Pot".

This vision of reality has a decided influence on his political and social philosophy. Since the cult of Hippy, in separating itself from what is usually referred to as "The Mainstream" of Western Culture, forms a series of sub-cultures, his social ideas are by definition mild anarchy. He believes that the real world is one in which he is happy, and therefore excludes, or tries to drown out those things which are unpleasant to him, and therefore disturb the tranquility of his world. Thus we find that the true hippy has nothing to do with contemporary politics, but hold "love-ins" instead. The idea here is that instead of removing socially disturbing factors as most do — through electing individuals considered to represent personal opinion — they attempt to remove what they consider the greatest of socially disturbing factors (Hate, Distrust, Suspicion) through LOVE.

Whether the Hippy is merely a pan-flash cult at the University or a permanent institution remains to be seen.

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sequence to the morale of those persons who have assumed responsibility for activities which will formulate the future of the Association.

One thing should be singularly clear in the view of all Alumni. The central purpose of our Association is financial support for the University. If the by-product of the Association's programmes are social, cultural or educational events, which provide pleasure for Alumni, so much the better. If we can relieve the University of some of its tasks by assuming activities such as Scholarship Funds, Job Placement services, Business Seminars, some Student Services such as free legal counselling or job orientation programmes, we are contributing to the University community, but:

The underlying objective of the Association is Strong Financial Support for the University and we must not lose sight of this primary objective by over-concentration on programme activities.

Therefore, the question

Why don't you contribute to the University's Financial Support?

Of course, many of you do, and generously. To those of you who do contribute — Thank you and my personal assurance that careful and thorough consideration is given to the way in which your monies are used to help the University.

However, many of you do not contribute financially and should! All of us have a basic social responsibility. The importance of education, the kind of personal, individual education characteristic of Sir George, cannot be brushed aside by anyone. Particularly a Georgian Alumnus.

So, the puzzling question — "Why don't more Alumni contribute financially?"

Certainly, there is no more basic appeal for Funds; no appeal which can be more meaningful than one which is so closely associated with your own strong desires for personal education.

It's not the first time a Georgian has been asked to make a personal sacrifice — nor will it be the last time (That's a promise!)

LETTERS TO ED.

May or may
not be
appreciated —
it all depends
on the mood
I'm in .

With his saddle shoes gleaming and his bag packed in preparation for a trip to Halifax where dominion-wide television coverage awaits his Georgians, that perpetual optimist, Head Coach Fred Whitacre of the Georgian Basketball team, seems to have some valid reasons for his joy this season as practice begins for the Sir George cagers.

Coach Whitacre arrived here three years ago and immediately learned the 'facts of life' which included the idea that Sir George was primarily a Hockey School. Despite some reasonably successful years, the majority of hoopla squads had languished in anonymity. That was until Fred Whitacre was lured away from a Georgia college and brought here to enliven the apathetic corridors of the concrete campus.

From the moment that Whitacre arrived on the scene, there has been a steady stream of publicity and comment emanating from his office. He has received wide press coverage in the Montreal papers, thanks to such gimmicks as dog collars worn around the players' necks and his practice of having the Varsity candidates sleep and eat with a basketball for two weeks in order to awaken the interests of other students. In addition, 'Fiery Fred's' emotional tirades against numerous referees and their bad calls have further added to his distinctive reputation.

This past summer, Whitacre made several trips to basketball clinics in the United States. Aside from acting as a

guest lecturer, the Coach also succeeded in keeping informed about the latest developments on the American College scene as well as meeting many other coaches and enhancing Sir George's image. Fred has stated many times that these coaches below the border accomplish approximately seventy per cent of their work during the summer when they do their recruiting.

A return to the Ottawa-St. Lawrence Athletic Association playdowns seems eminent, as the Georgian mentor smiles over the fine shooting of New York imports, Richie Campoli and Ron Truesdale. Other team members, all Montrealers, should include sharp shooting guard, Carl Robb, 6'4" Dave Wilding, 6'3", Mike Hirsh, and 6'2" returning Team Captain Brian Cunliffe. Halifax's Wilf Jackson is once again a member of the hardwood squad, after sitting out last season due to ineligibility. The 5'6" ball-handler was a member of Coach Whitacre's first team at Sir George, season before last, a club which surprised the league by winning eleven of sixteen and roaring into the League play-off.

The energetic coach readily admits that he is busy shining his ever-present saddle oxfords for the December 1 and 2 trip to Halifax. And this is done with reason, as this year's rendition of the Georgian cagers will be seen throughout Canada on the nationally televised "Tip-Off Tournament" hosted by Acadia University.

After looking back at last year's dismal record, one wonders if the Conference Champion Bishop Gaiters demanded saliva tests for the tournament organizers when the members from Lennoxville heard about Whitacre's coup. Also, do not be surprised if the other competitors demand the same investigation should the Varsity manage to snatch victory in this tournament. However, such an accomplishment would not be a surprise to anybody who knows Whitacre's ability of bringing a team to its emotional peak, especially when you consider the fine rookie prospects working out with the team this season. With national exposure and a big-time schedule, it looks like an interesting year ahead for Coach Fred Whitacre and his 1967-68 Georgians.



The Georgians will step onto the Montreal forum ice on Monday, October 2, for a month long training camp marking a new era in Georgian Hockey. In the new arrangement, formed by Georgian Coach Paul Arsenault and the forum management, the Georgian Icemen will practice daily and play Friday night double headers on the same card as the Junior Habs. It is hoped that through this co-operation, both college hockey and Junior hockey will prosper in the Montreal area. Certainly the spectacular encounters between the Loyola Warriors and the Georgians over the past three years, witnessed by thousands of enthusiastic spectators, have been the spark-plug igniting the interest in college hockey in this area.

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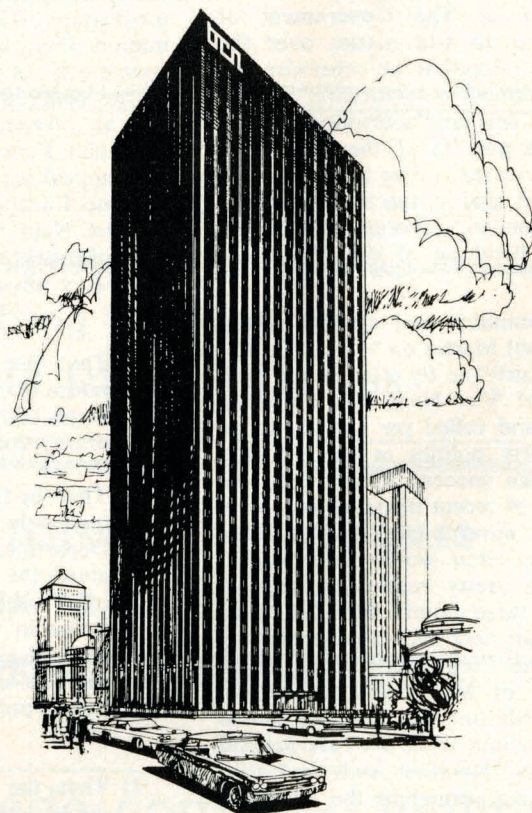
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CONTINUED — THE WAR

to the proposition of remaining a non-entity among the nations of the world, has never really been distinguished in the past for its forthrightness on international issues. It professes a kind of sympathetic neutrality with regard to American conduct of the war in Viet Nam, and in fact is a member of the International Control Commission, empowered to act as a mediator in disputes such as Viet Nam. Neutrality is Canada's most precious possession, so the Government says, and we can do the most good in exploiting our proximity to the United States (an unimpeachable fact) by maintaining "friendly relations", friendly relations apparently meaning trading in on our neutrality. So in December 1966 issue of "International Development", which is put out by the External Aid Office (Of Canada), we are given these opening words: "The hopes of the world, expressed in Christmas and New Year messages, are for an early solution to the conflict in Viet Nam." Canada the peacemaker. Immediately following, in the course of describing the progress of a project to inoculate Vietnamese children with Sabin anti-polio vaccine, we receive this information: "And at the same time, a bloodless victory was won over the Viet Cong." This no doubt came as a surprise to those who had not been informed that the role of the External Aid Office of The Government of Canada was to win battles over the Viet Cong, bloodless or otherwise. So much for Canadian "neutrality." In this much for Canadian "neutrality." In this regard, the policies of the Committee have not been thrown up in thin air, but are directed against specific complicity of the Canadian Government with the American handling of the Viet Nam war.

The Committee had already sent a letter to Paul Martin on March 30, asking for an airlift to fly war victims from all areas of Viet Nam into Canadian hospitals, and called for Canada to go beyond party politics in supporting a humanitarian concern. Considering the radicalism of recent demands on North American governments by anti-war groups, this letter would have seemed to carry a pretty reasonable request. Therefore, three months later, Mr. Martin's secretary sent back an acknowledgment of the Committee's letter, along with some of Mr. Martin's speeches. Poor Mr. Martin! His speeches fail to help war victims, while his External Aid Office wins "bloodless victories" over the Viet Cong, something the American war machine has been unable to do since the war began.

Meanwhile, the United Church of Canada's Board of Evangelism and So-

cial Service had drafted resolutions in sympathy with those contained in the Committee's letter to Mr. Martin. They also designated as a Centennial project the gathering of \$50,000.00 worth of medical supplies, food, and vitamins to be provided to sufferers of the war both in North and South Viet Nam. The United Church also urged the dispatch of a Canadian Hospital Ship to help wounded civilians. They may find out that there is many a slip involved in that ship.

In addition, local 707 of the UAW (United Automobile, Aerospace, Agricultural Implement Workers of America), located in Oakville, Ontario, drafted a resolution urging the Canadian Government to "implement a mission of mercy to the war ravaged civilian population of Vietnam, by undertaking an airlift to Canadian hospitals for treatment". This resolution was endorsed by the membership of the local, numbering some six thousand men, and copies were sent to the offices of Mr. Pearson, Mr. Martin, and the leaders of the Opposition parties, there to languish on the desks of secretaries.

Throughout all of these pleas for mercy missions, the dominant theme had been a moral one: Canada should "fulfill her moral obligation to mankind", and again, "Canada is under a moral obligation to undertake such a programme" (the mercy airlift). By Dominion Day, however, as official response was not forthcoming, the attitude of the committee hardened somewhat, and an "Appeal For An Independent Canadian Foreign Policy" was issued. This appeal was sponsored also by The Toronto Faculty Committee For Peace In Viet Nam (University of Toronto). This statement, in addition to asking for the mercy missions all over again, proposed:

- 1) That the Canadian Government refuse to cooperate with United States authorities in enforcing U.S. draft regulations.
- 2) That the Immigration Minister immediately order members of his Department to cease inquiring about the draft status of U.S. citizens seeking landed immigrant status in Canada. (A remarkable state of affairs, since it represents the first case of Reverse Extradition in political history — author's note.)
- 3) That the Canadian Government disallow the shipment of Canadian produced war material, including napalm or other chemical and biological products that can be used in war, to the United States for

the duration of the Viet Nam war.

- 4) That the Canadian Government insist publically that the National Liberation Front be a party to all negotiations and that they play a role in the post-war governing of Viet Nam. This appeal was advertised on July 1st in the Montreal Star, Le Devoir, The Toronto Globe and Mail, The Ottawa Citizen, and in Canadian Dimension.

As one can see from the last-stated resolution, politics per se had begun to make itself felt in the Committee, and the purely moral was no longer an absolute, in terms of projects. A rally was held in support of the above on July 1st, at Sir George Williams University. Featured speakers were Prof. George Grant, Dep't of Religion, McMaster University, well known for his book, "Lament For A Nation", Jean Louis Roux, President, Theatre du Nouveau Monde, June Callwood, historian and C.B.C. personality, Ken McNaught, Historian, U. of Toronto, and Michel Chartrand, Vice-President, Parti Socialiste de Québec. Marcel Pepin, described in advance as the "dynamic leader of the C.N.T.U.," didn't show up, probably a victim of "dynamic tension" of which dangers Mr. Charles Atlas stands out in example. Chairing this rally was Laurier Lapierre, well known for his activities in universities, politics, and the C.B.C. His former colleague at the C.B.C., Mr. Patrick Watson, was to be co-chairman, but informed the committee that he "couldn't make it", a revelation he may have second thoughts about.

Besides the new appeal and the rally at Sir George Williams, the Committee helped sponsor a demonstration on July 1st in Dominion Square, which featured a march along Ste. Catherine St. to Lafontaine Park, and a visual mime play by the "Living Theatre of Montreal", a satire entitled "Where We're At", that was enacted along with the march. These events were called to protest against the Canadian government's support and involvement in the Viet Nam war, an involvement that had been apparent to every rational Canadian, since the war had begun. It was apparent to Walter Gordon, and after his famous speech of last summer, the Committee sent a letter of support to him, and to Mssrs. Pearson and Martin.

During the past summer, the Committee has been involved with various small-scale projects, such as negotiations with the Deputy Minister of Immigration, Tom Kent, concerning the American war resisters, and negotiations with the Montreal Police Dep't. for the

(Continued on page 24)



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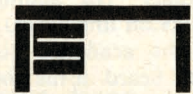
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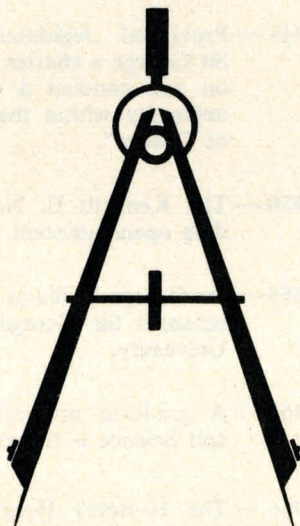
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protection of students leafletting in Montreal, and at Expo. (Surprisingly enough, considering the record of intractability that the Dep't. has achieved through the years, the Committee found the police most cooperative.) The Committee also contributed to Ghandi House, located in Montreal, which offers support to Americans resisting the U.S. draft.

Another most worthwhile activity of the Committee has been the presentation of eminent figures who hold strong viewpoints about the war, for the appreciation of the general public. Thus, on April 21st, at McGill University, the Committee sponsored a public lecture by Rabbi Fineberg, of Toronto, and Professor Noam Chomsky, of the Massachusetts Institute of Technology. Professor Chomsky is an especially interesting man. Although less than forty years of age, he is regarded as the world authority on the systematic study of grammar, and his work is already having an effect on teaching methods in elementary and secondary schools. He has also authored a brilliant article, published in the New York Times (Feb. 23, 1967), "The Responsibility Of Intellectuals" (In addition to his several books on linguistics), in which he called on the academic community to make itself heard in the controversy over Viet Nam, not as experts in their own fields, but simply as men and women. (This seems to be the most heretical of all opposition, and the most difficult kind to elicit from the influential. Dissension can be absorbed when it comes in the guise of a "Foreign Policy Expert", or a "Political Scientist", but genuinely humanistic complaints against atrocity generate the most outraged of reactions, and abrade the smoothest of consciences. In turn, it is a rare type of protest in our Egocentric Age.)

Before this article sees itself in print, the Committee will have held another public lecture, on Oct. 10, at Loyola College of Montreal. Invited to speak were Professor Chomsky, once more, and Linus Pauling, the Nobel Prize-winning chemist, and also the winner of the Nobel Prize for peace. His distinction is international. The topic of discussion was "The Viet Nam War — What Is To Be Done?", which seems to sum up the despair of many associated with the rather forlorn hope of human brotherhood or wise politicians.

The Committee is now in the process of restructuring and redirection of the organization. At the present time, a silent vigil is being held on the first day of every month in front of the American Embassy in Montreal and will continue until the war has ended. A branch of the Canadian Voice Of Women is also

taking part in this action. A series of lectures on the Sir George Williams campus directed at the student body, and concerning topics related to Viet Nam, is in the works. It is felt that in the Canadian environment the voice of the faculty can still make an impression on the student body in the face of irrationality on the part of the Canadian Government. This may just be a last hope for us, given the spiral of destruction we seem to have been committed to, without having been permitted the accompanying luxury of self-decision.

The Universities Committee For

Peace In Viet Nam is an attempt to present an alternative to ignorant complicity, or the smug complacency of our own tidy little corner of the world. If the Committee is forced to submerge its moral message in political expediency in order to be heard, then a tragedy may have occurred. And it will be those of us who thought, but did not act; who felt, but did not speak, that will have caused it.



GEORGIAN SPIRIT — CONT.

can absorb it. Our democratic way of life supports this view and the needs of our society for educated persons gives practical endorsement to this principle.

Even though Dr. Hall might not choose to see it in this light, it is this dedication to serve society in an area where the need is ever pressing that constitutes the true "Georgian Spirit".

The book's material is drawn from minutes of board meetings, principals' annual reports, and a published history of the Montreal YMCA, qualified by Dr. Hall's own recollections. "The facts are objective," says Dr. Hall, "But I don't suppose the book is objective." True enough. What is noticeably absent in the history is the role that he himself played in the development of the university. Dr. Hall's forty years with Sir George brought him shoulder to shoulder with the eminent pioneers and builders of the institution, and he is most generous in his praise of their contributions to the university. But modesty forbids him to record the extent of his own tireless efforts, which is understandable but regrettable. A sequel remains to be written describing the contribution of this 'dedicated spirit' who served so ably and faithfully as student counsellor, dean, principal and vice-chancellor.

milestones in the making of sir george

- 1873 — The Montreal 'Y' inaugurates evening courses in French and shorthand for young business clerks.
- 1899 — YMCA enters into arrangement to share facilities of the privately operated Mount Royal Business College to conduct evening courses of its Business School.
- 1905 — Evening courses are extended to include a complete high school matriculation program.
- 1925 — YMCA cooperates with the privately operated Hoscote School to provide a high school program for day students.
- 1926 — The YMCA Schools which include the evening school at Mount Royal Business College and the day school at Hiscote become Sir George Williams College. Women and girls are admitted to all classes.
- 1929 — Senior Matriculation program is added to the evening division.
- 1932 — Day classes are inaugurated to
- 1936 — First college degrees are granted to two science graduates.
- 1937 — Official coat of arms is adopted for the college.
- 1939 — Mount Royal Business College is absorbed by Sir George.
- 1948 — Provincial legislature grants Sir George a charter "To carry on and conduct a college or university within the Province of Quebec".
- 1956 — The Kenneth E. Norris Building opens adjacent to the 'Y'.
- 1959 — Sir George Williams College is renamed Sir George Williams University.
- 1962 — A graduate program in Arts and Science is initiated.
- 1966 — The 10-storey Henry F. Hall Building increases size of the university sevenfold.

A Letter of Great Interest to all Sir George Alumni

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